

Anguttaranikaya Book Of Tens

6 (6) Concentration

Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him: “Bhante, could a bhikkhu obtain such a state of concentration that

- (1) he would not be percipient of earth in relation to earth;
- (2) of water in relation to water;
- (3) of fire in relation to fire;
- (4) of air in relation to air;
- (5) of the base of the infinity of space in relation to the base of the infinity of space;
- (6) of the base of the infinity of consciousness in relation to the base of the infinity of consciousness;
- (7) of the base of nothingness in relation to the base of nothingness;
- (8) of the base of neither-perception-nor-non-perception in relation to the base of neither-perception-nor-non-perception;
- (9) of this world in relation to this world;
- (10) of the other world in relation to the other world, but he would still be percipient?”

“He could, Ānanda.”

“But how, Bhante, could he obtain such a state of concentration?”

“Here, Ānanda, a bhikkhu is percipient thus: ‘This is peaceful, this is sublime, that is, the stilling of all activities, the relinquishing of all acquisitions, the destruction of craving, dispassion, cessation, nibbāna.’ It is in this way, Ānanda, that a bhikkhu could obtain such a state of concentration that he would not be percipient of earth in relation to earth; of water in relation to water; of fire in relation to fire; of air in relation to air; of the base of the infinity of space in relation to the base of the infinity of space; of the base of the infinity of consciousness in relation to the base of the infinity of consciousness; of the base of nothingness in relation to the base of nothingness; of the base of neither-perception-nor-non-perception in relation to the base of neither-perception-nor-non-perception; of this world in relation to this world; of the other world in relation to the other world, but he would still be percipient.”

7 (7) Sāriputta

Then the Venerable Ānanda approached the Venerable Sāriputta and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Sāriputta: “Friend Sāriputta, could a bhikkhu obtain such a state of concentration that:he would not be percipient of earth in relation to earth;

(2) of water in relation to water;

(3) of fire in relation to fire;

(4) of air in relation to air;

(5) of the base of the infinity of space in relation to the base of the infinity of space;

(6) of the base of the infinity of consciousness in relation to the base of the infinity of consciousness;

(7) of the base of nothingness in relation to the base of nothingness;

(8) of the base of neither-perception-nor-non-perception in relation to the base of neither-perception-nor-non-perception;

(9) of this world in relation to this world;

(10) of the other world in relation to the other world, but he would still be percipient?”

“He could, friend Ānanda.”

“But how, friend Sāriputta, could he obtain such a state of concentration?”

“On one occasion, friend Ānanda, I was dwelling right here in Sāvathī in the Blind Men’s Grove. There I attained such a state of concentration that I was not percipient of earth in relation to earth; of water in relation to water; of fire in relation to fire; of air in relation to air; of the base of the infinity of space in relation to the base of the infinity of space; of the base of the infinity of consciousness in relation to the base of the infinity of consciousness; of the base of nothingness in relation to the base of nothingness; of the base of neither-perception-nor-non-perception in relation to the base of neither-perception-nor-non-perception; of this world in relation to this world; of the other world in relation to the other world, but I was still percipient.”